

Biographical.



P. J. BROWN.

The subject of this sketch, whose portrait appears at the head of the column, was born in Somerset county, Pennsylvania, October 14, 1827. He was one of the numerous Dunkard preachers who learned the black-smith trade in the historic shop on Flaugherty Hill, conducted by G. C. Lint, father of Bishop C. G. Lint.

In 1847 he went to Preston county, Va., (now W. Va.) where he followed the trade for a number of years. He was married to Margaret, daughter of John King, Esq., in 1850, Jan. 14. He united with the Dunkard church in the summer of 1851, and was elected to the ministry August 22 of the same year, and claims to be the minister of the longest standing now in the Brethren church. He was the only minister on the progressive side who had reached the Standing Committee attitude at the time of the division in 1882. This goal he attained at Lanark, Ill., in 1880. At that A. M. he was a sub-committee in connection with elders James Quinter and Robert Miller, was largely responsible for the ingenious straddle on the dress, educational, Sabbath-school and other questions, which it was hoped would reconcile the Old Order Brethren to the workings of the general body, but although it passed the Conference without a dissenting voice and without any visible feeling of dissatisfaction or opposition, the Old Order Brethren were not satisfied.

In the summer of 1880, Elders P. J. Brown and Jesse Calvert visited the churches in Fayette, Highland, Adams counties, Ohio, and ordained A. J. Hixon and Landon West, two ministers who had always been pronounced in their progressive sentiments. This was very distasteful to the Old Order Elders in the Miami Valley, but to cap the climax, in the latter part of October, Elder Brown went to Pennsylvania, and among other

things ordained H. R. Holsinger; this was the feather that "broke the Camel's back."

In December, the Old Order Elders held a general council in the Wolf Creek church, Montgomery county, Ohio, for a last effort to effect a reconciliation. This council the Progressive element did not attend. In fact the word had gone out that they were not wanted there, but some of the Progressive Conservatives attended and made concessions and promises to the Old Order Elders that to some extent soothed their apprehensions for a while, but when in 1881 at the Annual Meeting, at Ashland, Ohio, these promises were disregarded, the Old Order element, on the 24 of August 1881, by a solemn declaration of principles dissolved their connection with the Annual Meeting and inaugurated one of their own, which is yet in existence and bids fair to be for all time. In order to counteract this Old Order movement, the conservative element made a general onslaught on the Progressives, by first expelling "H. R. Holsinger and all who adhere to him." This brought on the general division between the progressives and conservatives. And as the Old Orderites had gone to stay, the assault upon the Progressives did not prove to be a panacea to them, and this left the Dunkard church in three parts, and is likely to continue so for many years.

Elder P. J. Brown was active after these occurrences in building up the Progressive cause. He made frequent trips into Pennsylvania and Indiana, assisted in the organization of many churches and in the ordination of many elders, notably amongst them are, William Byers, Stephen Hilderbrand, J. B. Wampler, Daniel Crofford, Benjamin Gochenour, Wesley Adams, W. L. Spanogle, Henry Wise, D. J. Bole, J. W. Smouse, J. H. Knepper, and others in Pennsylvania with a number in Ohio and other places.

In 1886 he made a visit to the Pacific coast, assisted Brethren Beer, J. P. Wolf, George Wolf and others, in holding the Annual California Camp-meeting. This trip was very inspiring to him, and yet he looks back to it with unabated pleasure.

In the winter of 1889-90 he had a severe spell of sickness and at the same time lost his faithful Margaret, which for a time very much depressed him in spirit, but after his health was regained, he again joined the ranks of Christian workers, found a congenial companion in the person of sister Mary Duncan, of Zimmerman, Greene county, Ohio, with whom he united in marriage at the home of and by elder E. L. Yoder, in Brown county, Kansas, August 7, 1890, whence he went

to Beatrice, Nebraska, to take charge of what he supposed to be a flourishing church, but not finding what he expected, he resigned the pastorate at the end of six months and returned to his old home in Congress, Ohio, where he now lives in comparative retirement, only filling occasional calls to preach funeral sermons, and attend special meetings.

He regards his, as the ideal home, with his faithful Mary, and darling little three year old daughter Annie. He regards his lot a happy one in which to wait for the summons to "go up higher."

MORE ABOUT THE CONFERENCE.

M. C. MYERS.

I heartily sanction what Brother Talley and the Editor said in No. — of EVANGELIST concerning a week's National Conference. I see a great need of devoting a week to National Conference work. We as a church need more unity of action, more systematic work, a more thorough organization, we need to become better acquainted with the different lines of church work. And I can see no better time nor place to accomplish this than at the National Conference. Now as we have a three day's programme for the church Conference, will not the sisters make out a programme for a day and an evening? We would all be edified by being entertained by this society. Some of the best talented workers in the church of to-day are found among the sisters. They are doing a grand work for our beloved church and school, and they should by all means be given time for a Conference.

Now there is the King's Children Society "begging for a day and evening," This society is also of great worth, and with the sister's society merits our highest appreciation and heartiest co-operation. And now why not give these societies each a day and an evening, instead of compelling them to hold a little Conference in a side room unknown and unheard by many of the delegates and persons attending the Conference?

Some one may say that the time cannot be spared and the expense will be too great. Can we not spend one week, out of fifty-two for the Lord's work? What though it does cost us a few dollars more to remain at the Boarding Hall a few days longer. It will be time and money well spent for God, from whom we receive all things.

Mt. Pleasant, Pa.

THIS world is but the vestibule of an immortal life. Every action of our lives touches on some chord that will vibrate in eternity.—Chagren.